

Basis of Nationality in Islam

A Chapter of

The Islamic State

An English Translation of

Islāmī Riyāsat by
Amīn Aḥsan Iṣlāḥī

Translated by
Tariq Mahmood Hashmi

1.1 The Basis of Nationality in Islam

The above discussions evidently prove that in the eyes of Islam all the traditionally recognized factors of founding a nationality involve notable limitations and flaws. It, therefore, does not accept any of these as a primary basis of a civilization and a society. It negates their role as a basis of political system too.

What is then the basis of the Islamic nation? What would replace the traditional factors that are denied unmediated role here? In Islam, the foundational principle of a nation is Islam itself. With embracing Islam one becomes the part of the Islamic community. And no unbeliever is admitted into the Islamic nation.

This is an indubitable fact. It does not call for much debate. However, modern nationalism has gripped the minds to the extent that even the Muslims (not to say of the non-believers) have come to doubt the fact that basis of an Islamic nation is the religion; until and unless a person pronounces the formulaic expression, “there is no god but Allāh”, he is not recognized as a member of the Islamic community. Even the Arabs who were selected to carry the last divine religion to the world have lost sight of these teachings. They were expected to be the first to declare to the world that, in Islam, the basis of nation are beliefs and principles and not race, language, county, etc. Islam does not differentiate between man and man except on natural and rational principles it teaches. But, to our dismay, now, we see that some factions of the Arab people have actively opposed the division of the Arab nation, precisely the Arab race and Arabic speaking people, on the basis of religion.

This situation is very grave. It demands that we, in order to make plain the reality, furnish sufficient arguments to prove why Islam does not recognize an unmediated role for the conventional factors in this regard. These arguments are grounded both in revealed knowledge and rationality in order that they can, on the one hand, serve to satisfy the Muslims and, on other, remove the concerns of those who reject the role of any religion in founding a nation. We therefore draw upon the following facts.

1.2 Examples and Teachings of the Messengers

All the divine Prophets including the Prophet Muhammad have set the best examples in this regard. The entire salvation history, starting from Noah to the Last Messenger, as recounted in the Qur’ān evidently proves that though all of the Messengers were raised among nations founded on races, countries, cultures and languages, yet they never accepted these factors as valid foundation of their nation. Rejection of the role of these factors does not imply that the Messengers totally negated the natural and positive role of these factors altogether. Natural role of these factors is fully recognized. Rather Islam attaches to them more importance than the other theories. Love and sympathy for the people of one’s race and country is only natural. The Prophets of God always loved their countrymen and race most of all. They were exemplary well-wishers of their national brothers. They have always addressed their nation in expressions like: “O my people”. This and the similar expressions are more loving and reflect great care. However, none of them ever claimed that his nation was limited only to the people of his race disregarding differences between the adherents of different religions among his race. Similarly the Prophets never propagated that such and such people are a single nation because of their common language. They should organize themselves against the interests of those who speak different languages. The Prophets of God never identified their people with a given geographical boundary. They never proclaimed that creating

dissension between people living within that geographical limit and boundary would equal creating disorder in the society. None of the Prophets ever showed such nationalistic views. Neither did any Prophet raise slogans such as: “My country, right or wrong.”

A nation is attached emotionally with their great personalities, language and race. This makes them feel for everything ascribed to and associated with these objects. The Prophets of God were aware of such natural feelings of a people. They have indeed made use of these feelings in their propagation at some point in their preaching mission. However, they always observed ethical and moral limits. For example, they used national feelings of their addressees to call them to independently proven intellectual and moral precepts. We know that a moral and intellectual fact obtains added importance when it involves national character. The Messengers have, it must remain clear, never considered national attachment or national history of a thing as the basic quality and criterion of judgment on its worth. For example, while calling the Arabs to Islam, the Qur’ān claimed that it was the religion of their progenitor Abraham (*millata abikum Ibrāhīm*, the faith of your father Abraham). (Q 22:78) Regarding the Prophet Muhammad the holy Qur’ān says that he was of Arab origin; that he was among the unlettered ones (*ummiyyūn*). The Qur’ān itself has pleaded to its language. It said that it was the Arabic Qur’ān (*Qur’ānan ‘arabiyyan*). There is no denying the fact that all these things have been referred to in order that the Arabs may feel inclination to their own *millah* (nation), their own Messenger, and their own language, not merely because of their affiliation with these things but on independent grounds. They were not thus required to follow Islam because it was the religion of their progenitor or that Muhammad who presented it was one of their own leaders or the Qur’ān was their own literary masterpiece. The credentials and validity of the religion have been explained elsewhere in the Qur’ān in most decisive fashion. All the arguments for the veracity of the religion were sound and natural. It was only to reinforce the appeal to these natural and intellectual pieces of evidence that the attention of the Arabs was drawn to the fact that they should consider these things because these commanded their respect and care on the basis of national feelings too.

Not only did the Messengers of God avoid seeking to unite and organize their people on the basis of common race, country or language etc, they also tried actively to dismantle the national organizations which called for unity on the basis of race and language etc. They, after successfully dismantling such forces, tried to organize their nation on the basis of religion and creed. If, however, they did not succeed in achieving this goal they abandoned their countries and nations and migrated to other places and looked for opportunities to found a community, a nation on the basis of religion and faith. This fact is evidenced by the life of almost all the Prophets and Messengers of God. Here we will discuss few examples from the lives of three great Messengers of God, Noah, Abraham and Muhammad.

1.2.1 Example set by Noah

According to the Qur’ān the Prophet Noah called his people in the following words:

He said, “O My People, I am an open warner to you, inviting you to worship and fear God alone, and listen to my advice.” (Q 71:2-3)

The Qur'ān depicts the warmth, care, and zeal which this call was made and gives us a clear picture of the response of his addressees.

He [Noah] prayed, “My Lord, I have called my people night and day, but my calling them has only made them flee [from me] all the more; and every time I called them that You might forgive them, they put their fingers into their ears, and wrapped close their garments around them, and showed arrogance and pride. Then, I called them openly and then preached to them in public, and appealed to them in private. I said, “seek forgiveness of your Lord; for He is the oft-relenting.” (Q 71:5-10)

The Messenger made this call to faith in profound sympathy and ruth. The prophetic speech, every word of it, is evidently full of love and affection. The nation rejected the message and responded to love and care with renunciation and disavowal. The Messenger was, then, forced to dissociate himself from the affairs of the nation. He let them face the divine wrath. He set up a community of his followers united by faith in God. This newly set community inherited his intellectual and religious heritage after the Noachian flood. All the subsequent nations find their origin in this community.

The Qur'ān says:

Noah prayed saying: My Lord! Do not let any of these rejecters walk upon the earth, for surely if you leave them they will lead astray your servants, and will not beget any but immoral, ungrateful children. My Lord! Forgive me and my parents and him who enters my house believing, and the believing men and the believing women; and do not increase the unjust in aught but perdition! (Q 71:26-8)

The nation of the Prophet Noah had all the elements of a territorial and racial nationality. All the people had common descent. They spoke one language and lived in a distinct country. Their economic and political interests were common. They believed in their ancestral religion, based on the worship of the deities like, Wadd, Suwā', Ya'ūq and Nasr. There were many influential leaders among them possessed of great wealth. They had powerful families on their back. *Sūrah Nūh*, in the Qur'ān, shows that they were experts in political strategies. Noah's people were, in brief, a perfect specimen of a nationalist community united by the necessary elements nationalism. The words the Prophet Noah used in his call to his people reveal his profound love for the nation. Here a question arises. Why did he cherish ideals unachievable for his nation? If he truly loved them then why did he follow a course that led to the destruction of his nation? Why would one work for the destruction of one's people?

We believe that he did not consider nationalism important. Had he aimed the material progress and prosperity of his people as a nation he would have incited and manipulated their national feelings. He could have easily appealed to any of the national ideals his people loved most. After all, his opponents among his national brothers employed all these tactics. They would tell their fellows that Noah was creating dissension among them by dissuading them from worship of gods of the nation including Wadd, Suwā', Yaghūth, Ya'ūq and Nasr. Thus they pleaded to their religious affiliation against the call of their Prophet. Noah too could have opted to similar tactics if he willed. He, on the contrary, quite straightforwardly called them to

the religion of God. When a few gathered around him and agreed to follow the new religion, he adopted the believers and abandoned the rejecters.

Abraham's Disavowal of his Nation

Abraham belonged to a nation founded on common race, descent, language and habitation. He, quite naturally, felt emotional attachment with his people. However, he was not overwhelmed by his love for his nation to the point of ignoring the call of his faith. He did not continue living among them seeking to become a leader. He, on the contrary, endeavoured to remove these mundane foundations of the nation and remodel his nation and found it on monotheism and service of God. When his nation did not pay heed to his call he abandoned it. He did not hesitate to migrate to another land. He settled one of his children, Ishmael, in the barren Arabian Desert. He beseeched God to raise a God-obedient nation from among his progeny which could be founded on pure monotheism and service to God instead of race, descent, language or habitation. The words he uttered before leaving his nation have been recorded in the Qur'ān. 60:4 reads:

In the attitude of Abraham and his comrades is a best example for you. When they said to their nation, "we denounce you and the idols you worship. We reject your religion and permanent enmity between you and us has fully manifested [and this will remain] till you believe in God alone. (Q 60:40)

Abraham not only repudiated the religion of his nation but renounced the nation itself. He made it very clear to them that the only way of their reunion was that his nation believed in God. This makes it abundantly clear that neither did Abraham have any regard for a nation which is founded on common race and common country to the exclusion of religion nor did he think it right to found a nation on such an erroneous religious tradition.

The Prophet Muhammad's Example

The nation in which the Prophet Muhammad was raised rightly boasted of their racial solidarity. They took pride in their language and country and loved their customs and religious tradition, idol worship. These were the main elements of which the nation was composed. All these things were deeply rooted in every Arab. No reformer could introduce any good for the society unless and until he pleaded to these affiliations. But we see that the Prophet Muhammad, despite his great love for his people, never pleaded to these ideals in his call. Contrarily his very first call threatened the very foundations of the Arab nationalism.

The religion of his nation was idolatry. The role of this religion was central to their national identity. By declaring "there is no God but Allāh and Muhammad is his Prophet" he falsified their religion and put serious blows to it.

His nation took pride in their noble descent and pure language. These things too greatly contributed towards the building of their nationality. Through various proclamations the Prophet ripped into this belief. We have already presented Qur'ānic verses dealing with this issue. Here we confine ourselves to some prophetic traditions.

No Arab has any superiority over any non-Arab and no non-Arab has any such

supervisory over an Arab. All of you are equal, progeny of Adam.¹

No Arab has any superiority over a non-Arab, nor does any non-Arab have any superiority over an Arab. Neither does a white have any superiority over a black nor does any black have any superiority over a white. If someone has any excellence over the others, that is only on the grounds of their *taqwā* (i.e. God-consciousness).²

O Quraysh, God has brought to naught your *jāhili* (belonging to the age of ignorance) sense of honour and your pride in your ancestry.³

The nation of the Prophet loved their country very much. Their national identity owed much to their common habitation too. He himself had great love for his country. However, he left his country for the sake of Islam. While leaving Makkah he said:

O City of Makkah, you are dearer to me than any other place on the earth. But alas, your sons would not let me live here.⁴

This self-imposed exile for the sake of the religion was a practical expression of the fact that though the country means a lot to one, yet, however, it must not be loved on the price of one's religion and faith. One must not subject the faith and religion subservient to one's love for country by preferring living in the homeland and endangering one's faith.

Similarly the nation of the Prophet loved their national customs which too had a great role in their national unity. The Prophet dismantled this attachment by the following declaration on the occasion of the last pilgrimage:

Bear in mind, all the expressions of pride and the claims of nobility of blood and opulence, characteristics of the time of ignorance (*jāhiliyyah*), are under my feet. (*Abū Dāwūd*, No: 4588)

Nationalities founded on bloodline, race, language and countries attach all importance to these things. Every nationalist cherishes love of these ideals to the extent that he is never ready to tolerate even a slight expression of dislike for their nation. Whenever he sees something encroaching walls of this parochial nationalism he is ready to kill in order to defend his nation risking his life. In Arabic this quality is called '*aṣbiyyah* (esprit de corps, group spirit). Strength and prosperity of a nation state is dependent on this '*aṣbiyyah*. But the Prophet put a decisive blow to it by declaring that:

Whoever fights for the cause of '*aṣbiyyah* (ignorant group feeling) is not from among us. Whoever dies showing '*aṣbiyyah* is not one among us. (*Abū Dāwūd*, No: 5121)

¹ The author has mentioned that this narrative is found in *Bukhārī* and *Muslim* but both the books do not contain this narrative or its variants. Nor is it mentioned in any other famous *ḥadīth* work in this wording. (translator)

² Ibn Qayyim Jawziyyah, *Zād al-Ma'ād*, 28th ed., vol. 5 (Al-Kuwayt: Maktabah al-Manār al-Islāmiyyah, 1995), 158.

³ Ibid., 407.

⁴ Shiblī Nu'mānī, *Sīrah al-Nabī*, 1st ed., vol. 1 (Lahore: al-Faiysal Publishers, 1991), 170.

It needs to be appreciated that the Prophet's opponents, the advocates of the racial and territorial nationalism, were greatly upset by such prophetic declarations. They continually charged the Prophet with that he created dissension among them. They declared him a traitor. They warned him of the possible unpleasant consequences of his stance. The Prophet did not listen to their warnings. He continued his struggle to found a new community on the basis of creed and faith.

His teachings and preaching in Makkah were dubbed by the opponents as dissension and discord. When he migrated to Madīnah, the Quraysh declared him as a traitor who, according to them, had left his people and joined the enemy rank. Whoever abandons his nation gets cut off from roots. This is why the Quraysh would call him *abtar* (cut off). To this the Almighty responded saying that whoever leaves his nation for the sake of God is not *abtar*. Only those are really *abtar* who abandon God for their nation. Later on, at the occasion of Battle of Badr, the Quraysh could see that the question of faith had indeed separated the tribe apart. The Quraysh were facing the Quraysh. Abū Jahl, the most prominent advocate of Qurayshite nationalism felt perturbed at this sight. It was then he asked God to defeat the man who had created dissension among the Quraysh. As stated above God does consider the blood relations but only to some extent. For the rights of God are far more important than the rights of the blood relations. Therefore, God granted victory to those who had ignored their blood and other national ties for the sake of God. Those who fought for their race in the name of national pride and ignored God faced exemplary defeat.

To conclude, the Prophet Muhammad, even on the face of all the measures of his opponents, succeeded in setting up a society, which relied on, as its foundation, the religion and faith instead of race and country. This society allotted a Negro slave the highest rank if he adopts the religion of God and ejected out the nobler, such as the Quraysh, if they disbelieved God. In the foundations of this society, belief, faith, *hijrah* (migration in the way of God) and *nuṣrah*, (help for the religion of God) were in force instead of race and country. Those who were not allowed to discharge religious duties in their motherland were directed by God to migrate to some other country where they could practice the religion of God freely. Those who had accepted religion, illuminated their hearts with the light of faith and shaped their community in accordance with this divine light were directed to welcome their oppressed brothers seeking refuge with them. They were required to help the Emigrants in every manner. The Emigrants had left their beloved ones, near relatives, and their homeland where they had become strangers merely because of adopting the new faith. They took their co-religionists as their brothers and friends. The Helpers too dissociated themselves from those of their relatives and families who adhered to the unbelief. They lovingly made all kinds of sacrifices for those who had now united with them on the basis of belief in Islam even though the latter were not their relatives or countrymen. Religion worked as the unifying force. Bloodline and country lost their role as foundation of a nationality.

This migration by one group and the help by the other founded a new community. A very strong bond of *mawākhāt* (mutual help and brotherhood) was established between the Emigrants and the Helpers. The Helpers set such unparalleled examples of sacrifice and support for the Emigrants that could hardly be found in the people of common country and descent. People shared their assets and businesses with their Emigrant brothers. Those who had more than one wives volunteered to separate one so that their Emigrant brother could take her in marriage. This brotherhood was not merely an expression of moral excellence rather, in a certain time period, it was a

legal requirement. The Emigrants were granted a share in the inheritance of a deceased helper.

Muslims who were besieged in surroundings unfavourable for their religious life were required to abandon their abode and join the newly formed righteous community. Those facing such situations, if refrained from migrating to the Muslim community without any compelling reason, were considered hypocrites. Muslims were not religiously and legally obliged to lend help and protection to such delinquents. Some related Qur'ānic directives follow:

Believers, do not befriend and endear your fathers or your brothers if they choose unbelief in preference to faith. Those that befriend them are but wrongdoers. Say, "If your fathers, your sons, your brothers, your wives, your tribes, the property you have acquired, the merchandise you fear may not be sold, and the homes you love, are dearer to you than God, his Apostle and the struggle for his cause, then wait until God fulfils his decree. God does not guide the evil-doers. (Q 9:23-4)

Those that have believed and left their homes, and fought for the cause of God with their wealth and with their persons; and those that have sheltered them and helped them, are friends to each other. Those that have believed but have not migrated, shall in no way become your friends until they have migrated. (Q 8:72)

Even the Quraysh who had intimate kinship with the Prophet and who shared a common country with him were not admitted in the new community until they corrected and reformed themselves and declared their commitment to the principle teachings of Islam.

However, if they repent and establish the *ṣalāh* and pay the *zakāh* they are your brothers in the religion. (Q 9:11)

The Muslim community attached all importance to values based on belief and faith. It did not accept everyone trying to enter it for any other reason than faith. It admitted only those people who were truly attracted to the faith and who were ready to offer their lives for the sake of it.

Believers, when believing women migrate to you, test them. God best knows their faith. If you find them true believers, do not return them to the disbelievers; they are not lawful for the disbelievers, nor are the disbelievers lawful for them. But hand back to the disbelievers what they spent on them. It would not be an offence for you to marry such women, provided you give them their dowries. Do not maintain your marriages with unbelieving women. (Q 60:10)

The community founded on the basis of religion awarded a tradable believing slave girl a status higher than the free infidel woman.

And do not marry polytheist women until they embrace the faith. A believing slave girl is better than a free polytheist woman however she may attract you.

And do not marry your women to polytheist men until they accept faith. And a believing slave is better than a polytheist however he may attract you. (Q 2:221)

This society set up by the Prophet founded the relations of brotherhood and mutual help on the basis of Islam and faith instead of tribe or country.

Believers are brothers to one another. (Q 33:10)

Believers are defined by the characteristics of mutual love, compassion and sympathy for each other. For the disbelievers, however, they are strict. They do not let any to enter into the rank and spoil it neither do they befall to the intrigues of the infidels working for their cause.

Muhammad, the Apostle of God, and those who follow him are ruthless to the unbelievers but merciful to one another. (Q 48:29)

Islam was impressed on every stone placed in this construction of love and brotherhood. Un-Islamic stones or pebbles did not find a place in it.

A Muslim, in relation with another Muslim, works as each stone in a wall strengthens the others.⁵

The Islamic community has been held analogous to a body. The parts of the community are the building blocks of the body. Each part shares the feelings of the rest.

Muslims are like a body in mutual love, care and sympathy. When a part of the body suffers, the whole body feels the hurt and catches fever and sleeplessness. (*Muslim*, No: 2586)

When this community acquired political sovereignty and the state was established, those enjoying the rights of citizenship were called *muslim*. The word *muslim* has been used in the Qur'ān and the *Ḥadīth* to connote two meanings, a, for someone who completely and unconditionally surrendered before the will of God and the command of the Prophet and b, for a citizen of the Islamic state regardless of his sincerity to the religion.

Allāh's Apostle said, "Whoever prays following our way and faces our *qiblah* and eats animals slaughtered by us is a Muslim and is under the protection of Allāh and his Apostle. So do not betray Allāh by disregarding the protection he has granted (them)." (*Bukhārī*, No: 384)

Maymūn b. Yassār asked 'Anas b. Mālīk, "O Abū Hamzah! What makes the life and property of a person inviolable?" He responded: "Whoever declares that there is no God but Allāh, faces our *qiblah* (in prayer), prays like us and eats

⁵ The author has claimed that this narrative appears in the *Ṣaḥīḥ* of Muslim. He has not provided full reference. I have not been able to find the narrative in the referred to book. The book, however, contains the following narrative which the author may have intended to refer to:

Believers are like a building, each part strengthens the rest. (*Muslim*, No: ٢٥٨٥) (translator)

flesh of animals slaughtered by us is a Muslim citizen of the Islamic state. He will enjoy the rights granted to Muslims and will be burdened with obligations similar to the ones put on them.” (*Bukhārī*, N0: 385)

The Islamic State raised the status of a Muslim to the extent that on being appointed as the head of the state, he has to be obeyed regardless of his caste, tribe, consanguinity or country. He drives the command of all as far as he commands good and virtue. Non-Muslims however noble and exalted in social status can never rise to this status in Islam.

Listen and obey (those in authority) even if a Negro slave, like a *raison*, is made your commander. (*Bukhārī*, No: 661)

Why Islam the only Basis of Nationality?

The above mentioned clear and conclusive arguments prove that Islam does not consider anything but itself as the only valid foundation and basis of nationality. No reasonable person is left with solid grounds to contest this position. However, an undisciplined mind can still doubt this stance. He may be led to hold that this position ascribed to Islam is an expression of religious bias common to all the creeds. Adherents of any religion cannot even think of a political set up which guarantees basic rights to all its citizens without discrimination. All the religions promote discrimination. The adherents of the other religions are always denied the rights enjoyed by the followers of the state religion. Since, in the present age, religious and political dualism has been fully impressed on the minds of the people many Muslims, needless to mention the non-Muslims, entertain such doubts. We therefore feel it necessary to explain why does Islam not consider any other factor as valid basis of founding a nation. There are, in our opinion, three reasons for it:

First, Islam does not believe in the dichotomy of religious and worldly affairs. It does not, consequently, differentiate between religion and the state. Islam has not left any sphere of human life, individual or collective, unattended. It directs our personal as well as communal and political life. The latter, however, has to be implemented in certain circumstances. Once the conditions which activate these directives are met they instantly become as much important religious obligations for Muslims as are the directives commanding personal life. A religious tradition, of such universal and comprehensive nature, of necessity considers itself and only itself as valid basis of founding a nation. If collective life of a people professedly following Islam is based on worldly principles that would clearly mean that the collective conscience of the community is disinclined to the religious rulings pertaining to their communal and political life.

Second, Islam does not allow any kind of differentiation between human beings except on the natural and rational principles. Family of Adam may not be treated discriminately merely on the basis of colour, race, language, or country. Therefore, according to Islam, there is no difference between black and white, German and Greek, Turkish speaking and Arabic speaking, native and foreigner. Why after all, arbitrary and superficial factors of human classification, which are either circumstantial or product of climatic conditions, be imposed over the progeny of Adam while all of them cherish similar intellectual and natural ideals, possess similar tendencies and inclinations and have similar goals both at individual or collective level? Reason and intellect is the defining characteristic of human beings. They have

been blessed with a marked nature by the Creator. Islam claims to be perfectly congruous with the human nature. This is why it maintains that its adherents are on the straight path. Those who divert from this path are stray folk, deviants from the dictates of reason and human nature. They are indeed following their whimsical desires and are utterly biased. It is also on this very reason that Islam binds in unity and brotherhood all those who accept it as a code of life, regardless of their race, bloodline, language and country. It places them quite distinct from those who reject it. It does not recognize any measure of differentiation between humans other than their response to the faith. Islam recognizes only this classification as reasonable and true one. It rejects any other criterion employed for the purpose.

Third, due role of all the ordinary factors of founding a nation including bloodline, country etc have been recognized by Islam. It affirms their natural role in this process of nation building. Islam fulfils the rights based on these factors in most befitting manner. All such human rights as derived from these factors have been in fact made part of the rulings of the religion. A true believer, for example, is supposed to fulfil these rights diligently in the same spirit as he fulfils duties owed to the Almighty Allāh like prayer and fasting. Those who want to attach to these things more than what is naturally due to them in fact fail to recognize their natural role and intend to attach to these things the rights exclusive for God. To make the factors like ancestry and country the basis of nationality warrants unreasonable classification of human beings in different groups and parts. This leads them into irreconcilable differences. Bias and prejudice distance them. Enmities and antagonism surge up. Then every nation considers fighting with the other nations a corollary of their love to the country and feelings of patriotism. Every race considers it their most compelling national duty to prove its superiority over other races. Speakers of every second language consider it their birth right to group together as a distinct nation. Geographical boundaries marked by mountains and rivers not only set apart two different regions they rather insulate humans from humans. Islam on the contrary is the religion of peace and tranquillity. It aims at drawing together the human kind and not to disintegrate them. A religion espousing such ideals cannot tolerate nuisance in the world merely on the basis of illusionary biases. Islam, in order to organize the human kinds, suggests excellent rational and natural principles. It invites the humans to transcend parochialism, a product of racial and regional differences. It calls them to unite on these principles so that the world of God is populated with loving members of a household. It should shelter the entire human race. It should not look like a chaotic abode of opposing factions. The community envisaged by Islam excludes only those who are in bondage of racial and regional parochialism and who are out to sacrifice the wellbeing of the entire human race in order to protect their group interests.